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THE LATTER-DAY SAINTS'

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"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things become new" (II. COR. 5: 17).

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THE GOSPEL MESSAGE.

So exceedingly broad is salvation that it embraces every one of God's children throughout the world, without distinction of color, nationality, or social position, such distinctions, appertaining, as they do, merely to this world, being of no account whatever. Salvation is admittedly also the greatest need of mankind, as all have sinned and come short of the standard of righteousness divinely laid down for their guidance. The most natural and, at the same time, the most important question, therefore, that a sinner can put to him or herself, is, "What must I do to be saved?" This was the very question asked of the Apostles Paul and Silas, by the converted jailer at Philippi, to which the reply given was, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 26: 31). A somewhat similar question was put to the Apostle Peter at Jerusalem on the day of Pentecost, by those Jews who had believed his inspired words. Peter's answer is thus recorded, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

At first sight, these two replies may seem to be somewhat in conflict, because if a mere belief in God and in His Son Jesus Christ sufficed for salvation, as stated by Paul and Silas, what necessity could there be for a convert to repent, be baptized, and receive the gift of the Holy Ghost in addition, as taught by Peter? In truth, however, no real conflict of doctrine existed at all between the two answers, inasmuch as the belief demanded by the two Apostles at Philippi was nothing less than a faith that would of necessity lead on to true repentance and baptism. That such was the result in the case of the Philippian jailer and his household, the biblical record of their conversion clearly demonstrates, for it is therein stated that Paul and Silas, after having spoken the word of the

Lord to them, proceeded that very same night to baptize them all. This word of the Lord, doubtless, included among Christ's other instructions that which we find recorded in the last chapter of St. Mark's gospel. Therein we learn that shortly before our Lord's ascension, He appeared to His eleven disciples, and, in giving them His parting directions, said, "Go ye into all the world and preach the gospel to every creature. he that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16: 16). Herein is shown the real nature of true faith, namely, that it must ever inculcate, in harmony with itself, works of obedience and righteousness. Such a faith is not a mere assent of the mind only, but a principle which touches the heart, producing sorrow for sin, a change of conduct, and a new outlook on life. All spurious faiths are fruitless and produce no such results as these.

St. James, for instance, taught that a faith unproductive of good works was a dead one (James 9: 14-17), and a writer commenting thereon says, that any such faith is useless both to oneself and to others; useless to oneself, because it does not make one tender of heart, kind, and merciful, and useless to others, because no one is a bit the better for the faith we profess. St. James (2: 19) alludes also to another kind of useless faith, namely, that possessed by the devils, the only result of which is that it makes them tremble, while St. Paul gives a warning that the gospel can save us only if our faith is not in vain (I. Cor. 15: 1-2). True faith, however, will always result in salvation through repentance and baptism, as taught by St. Peter on the day of Pentecost.

As faith, then, is the first great principle of the gospel, so is repentance the second. Repentance implies sorrow for all wrong-doings, a deep sense of the evil of transgressing the divine laws, and a determination to change one's course of conduct, and to thenceforth live an obedient and righteous life to the best of one's ability. A mere sorrow for wrong done to-day and then falling into the same evil again to-morrow, and so on, regretting shortcomings one day and being guilty of the same again the next, can be no true repentance at all, but an abuse of the divine mercy and forgiveness. If we do not grow in goodness, evil will assuredly grow upon us, for no one can stand just where he was at any given time. By a law of divine order, our outward acts are the result of our inward principles, and in this connection a writer has pointed out, that all one's acts tend to strengthen those very principles from which they spring, and that these same principles, so strengthened, are stimulated to increased action, and thus, by an alternating increase of cause and effect, a person grows both outwardly and inwardly the worse for all the wrong that he does, and, *mutatis mutandis*, the better for all the good that he does. True repentance, therefore, following faith, produces an active righteousness which is absolutely necessary for spiritual growth and life.

Scripture informs us that the respective ministries of our Lord and of John the Baptist, both commenced with earnest calls for repentance. The cry of each was, "Repent for the kingdom of heaven is at hand" (Matt. 1: 17; and 3: 2). The effect of true repentance is to bring to the penitent a deep sense of the danger to which he has become exposed owing to his past evil or even careless life, followed by a longing desire for forgiveness. He naturally asks himself what he must do to be saved, and the gospel message then comes home to him with the greatest relief possible. "Be baptized for the remission of your sins, and you shall receive the gift of the Holy Ghost." We are, perhaps, sometimes too apt to salve our conscience with the inference that, as God is so very kind and forbearing, He will not be too ready to mark what is amiss in us; but the danger of any such process of reasoning is its certain tendency to make us put off the day of repentance, and thus render it a matter of greater difficulty in proportion to the length of the delay we allow.

It is, of course, quite true and undeniable that one of God's attributes is mercy, but justice is also one of His attributes as well, and justice will invariably demand punishment for disobedience and wrong; hence, so long as the divine justice remains unsatisfied, the divine mercy cannot be fully exercised, because all God's attributes must ever be in full and complete harmony with one another. Such, however, could not be the case, were His mercy to rob His justice of its rights; otherwise the Almighty could not be the perfect God that He is, perfect in justice as well as perfect in mercy. When justice is satisfied, then mercy can appropriately step in and claim her own. To protract, therefore, the day of repentance by permitting self-indulgence in things that are not lawful and right, on the ground of God's mercy, would be to acquire a habit of disobedience which, as a writer has said, closes the soul against God, sears the conscience, and makes repentance more difficult and less probable.

Following true repentance comes the third gospel principle which demands our compliance, namely, baptism for the remission of sins. It has been stated by some that baptism is not necessary to salvation, but any such conclusion is altogether opposed to all Christian doctrine. Our Lord not only submitted Himself to baptism, in order to fulfill all righteousness, but taught that faith followed by baptism was the only way of salvation as already shown (Mark 16: 6). He also informed Nicodemus that except a man were born of water (baptized), and of the Spirit, he could not possibly enter into the kingdom of God (John 3: 5). His Apostles, too, who had been fully taught by Him, always insisted that their converts should be baptized as an essential to their salvation, in obedience to the command they had received to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. 28: 19).

In this connection, we have in Scripture the case of the Apostle Paul (the former persecutor Saul), who, although fully converted to Christianity at the time when he was struck blind on his way to Damascus, was soon afterwards warned by Ananias, a servant of the Lord in that city, that he would have to be baptized in order to have his sins washed away (Acts 22: 16). The fact that mere water has in itself no healing properties whatever, nor can it in any ordinary way wash away the sins of the conscience, is, of course, true, but, under the divine plan of the gospel, water baptism becomes a solemn rite of washing, significant of cleansing from sin, and of purification for God's peculiar service. It is the act of obedience of the divine command that at once calls down the requisite blessings of forgiveness. A case somewhat in point of obedience being rewarded is that of Naaman, the Assyrian. He was captain of the hosts of the king of Assyria and resided in Damascus. He was presumably the greatest man in the kingdom after his master, the reigning monarch, but he was a leper. He may probably have expended much money in his attempts to obtain a cure, but apparently without success. The story is that among the prisoners whom the Assyrian army had taken captive from Samaria, was a little Israelitish maid to whose future lot it fell to attend on Naaman's wife, and she, under God's providence, suggested that Naaman should visit the prophet of the Lord in Samaria, in order to get healed of his leprosy. Acting upon this suggestion he went, and on arrival there he was directed by the prophet Elisha to wash himself seven times in the river Jordan. At first he declined to do so and went away in a rage, saying, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean?" He would not believe that the simple act of dipping himself in the river Jordan could possibly cure him of his leprosy, and he was therefore unwilling to accept in humility the word of the prophet of God. Fortunately for himself, however, he subsequently listened to the good advice of some of his attendants, and complied with Elisha's instructions, with the result that he was at once fully cured. There was nothing, of course, in the waters of the Jordan that had any special healing properties in them, but the cure was the result of an act of strict obedience to the words of the inspired prophet of the Almighty. Naaman's instructions were to wash (probably dip) himself seven times in the river, so that had he dipped only six times and refused to do so the seventh, he must have still remained a leper. His cure depended upon his obedience, and it is the same in the matter of baptism. A promise is attached to the compliance with this ordinance of the gospel, and the very act of submission in complete trust in God's love and promise, results in full forgiveness of one's sins.

St. Paul speaks also of baptism as representing a burial and a resurrection. "Buried with him in baptism, wherein also ye are

risen with him through faith of the operation of God" (Col. 2: 12). "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 3-5). This ordinance of baptism by immersion thus represents a death unto sin, and a rising again unto righteousness, and with such a resurrection, the convert puts on, as it were, a snow-white robe of purity and righteousness, which he must ever after strive to wear undefiled.

"With Christ we share a mystic grave,
With Christ we buried lie;
But 'tis not in the darksome cave
By mournful Calvary.

The pure and bright baptismal flood
Entombs our nature's stain;
New creatures from the cleansing wave,
With Christ we rise again."

The fourth and last gospel principle is the reception of the Holy Ghost by the laying on of hands of the authorized priesthood. This is that birth of the Spirit of which our Lord spoke to Nicodemus when He said, "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God" (John 3: 18). Wonderful have been the effects of this birth of the Spirit, as testified in the Scriptures, in the way of prophesying and speaking in tongues (see for instance Acts 19: 1-5), and it is the same thing in modern times also. Our Lord Himself promised certain gifts to believers (Mark 16: 17, 18), and the Apostle Paul enumerates the various special manifestations of the Spirit among faithful brethren and sisters, pointing out at the same time that although every one does not receive exactly the same gifts, each one may enjoy one or more of them, as the Lord may see fit to bless him with (1. Cor. 12: 4-30).

Upon compliance with these four great gospel principles, which follow each other in a very natural and regular sequence, depends our salvation. Faith, if it be a true and living one, will assuredly be followed by repentance, accompanied by an earnest desire for divine forgiveness. The true penitent will then gladly enter the waters of baptism in order to obtain a remission of sins, and will thus be led on to seek the gift of the Holy Spirit by the laying on of hands. True faith will draw us nearer and nearer to God, and to a fuller obedience to His divine laws, and His love in Christ will constrain us to yield ourselves more fully to Him and to His holy will. We shall learn to love Him because He first loved us. When gratitude and love become the motive powers of our obedience and good works, they are acceptable to our Heavenly Father, and will also conduce to our

own individual happiness. This working by love is beautifully expressed by Christina Rosetti in the following lines:

"It is not the deed that we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with lowly care
In the heart of the deed so fair.

Behold us, the rich and the poor,
Dear Lord, in thy service draw near;
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, the love is here?

R. M. B. T.

AN INTERESTING TESTIMONY.

I DESIRE to give my testimony to the truth of the gospel. For I know that ours is the same gospel that our Lord preached, and that the "Mormon" Church is the Church of Christ, restored in these latter days. The persecutions the saints have suffered in former times bear witness to the truth, as do also the untrue statements that appear from time to time in trashy books and other publications. They prove that the adversary is afraid because he knows that the true and everlasting gospel is on earth again.

I have been a "Mormon" for nine years, and I have had all manner of evil said against me. We have had our cottage door stoned while we held meetings and had our children blessed. The clergyman of our parish preached against us in the pulpit, because we were "Mormons," and because the elders visited us and tracted the village. At one time I fell ill, and was not expected to live. My husband tried, in three villages, to hire a woman to come and look after the children, but not one dared to come, because I was a "Mormon." The parson, when it became known that I was not expected to live, came and visited me, with the kind intention of showing me the error of my ways. I do not now recollect all I said to him, for I was very weak at the time, but I remember telling him that I knew that I was going to heaven. My husband said I talked to him, till the tears rolled down his cheeks. I asked him to pray with me, and this he did, although with difficulty.

The same clergyman was a witness to the raising up of my eldest son, Ernest, from a bed of illness, by the power of God, through the administration of the elders. My boy was paralyzed down one side of his body, when six years of age. I wrote to the elders, at Darlington, and they came at once, walking nine miles from the Northallerton station to our home, and ten minutes after the administration, he raised his arm that had been paralyzed, and took a banana from Elder Bixon's hand, whereupon he sat up in bed and laughed and talked to the elders, and in less than a week he was outdoors, playing.

This is only one instance out of many which I could relate, showing the goodness of God towards us, in restoring us to health and strength, through the administration of His servants.

I have been a missionary for over two years. We are over thirteen miles from the nearest branch—that of Middlesborough. I usually go tracting, on Sunday, and then I often go far afield in the summer-time. I always take one of my children, as I am the only missionary around here. We sometimes have curious experiences. In one village we visited, a woman shouted after us, in her Yorkshire dialect, and asked us if we "'d getten plenty of pennies now," and, "ave ye gaing yame?" In another place we tracted, a man expressed the opinion that I ought to be "drowned" for giving out such "rubbish."

In the month of May, 1918, I was called up before the vicar of this parish for distributing "Mormon" tracts in all the villages. When I came, he began to pull down the Church, or tried to. He hoped to be able to confuse me by reading extracts from old, worn-out anti-"Mormon" literature. And, no doubt, I would have been confused, if I had not called upon the Lord and asked Him to inspire me and enable me to speak in defense of truth. The Lord heard my prayer, and so a poor, humble working-woman confused the vicar. He did not know that the Scriptures teach us that there are two resurrections. There were several other things of which he was not sure, until I told him where to find them in the Bible. Then he would look up the places and read them, and admit that I was right. He then requested me to explain our faith to him, and I was only too glad to comply with this request. I related to him the story of the Prophet Joseph's first vision, and testified to him of the gifts and blessings that attend the gospel. After he had listened to me, he said our beliefs were very much like those of the Church of England, and he admitted that there was much good in our religion. Then he asked me if I dared to meet the archdeacon at Saltburn, as he had been to Utah and talked to our elders, and would only be too glad to meet me and convince me that "Mormonism" was wrong. I said I should only be too pleased to meet the archdeacon, and offered to give up a day's work on purpose to go to Saltburn to meet him. I am still waiting for the appointment.

The interview ended in the vicar accepting the loan of the Book of Mormon, Doctrine and Covenants, and *What the Mormons Believe*, and several letters from friends in Utah and elders that had returned home. I have seen the vicar several times since the interview, but he has never alluded to "Mormonism" again.

I still keep on tracting and doing the Lord's work.

I pray the Lord will bless all the saints wherever they may be: that He will strengthen the weak and give grace to the strong, and may love, pure and undefiled, ever abound amongst us.

Skelton in Cleveland. EVELYN NESSIE RUDD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 20, 1919.

EDITORIAL.

ONE OF THE SIGNS OF THE TIMES.

THE Scriptures teach us to watch the signs of the times, and to try to interpret them correctly, in order that we may know something definite about the day of the coming of the Lord. As a sailor on the wide ocean is constantly on the lookout, so the Latter-day Saint should always be watchful, to find out what the passing events mean, for they are the signs of the times.

Among the signs by which we may know that the end of the present dispensation, which is called "the times of the Gentiles" (Luke 21: 24), is drawing to a close, is one that is very prominent at present. We refer to the trouble and tribulation that are, and have been for the last few years, passing over the world, as a deluge.

Daniel, referring to the end (12: 1), says "there shall be a time of trouble, such as never was since there was a nation even to that same time." Jeremiah, speaking of the same time (30: 7), gives us to understand that it is a day, the like of which has never been before. Our Lord, prophesying particularly about the end of the Jewish polity and the destruction of Jerusalem, but at the same time looking forward toward the last days, says there will be distress among the nations of the earth, to such an extent that men's hearts will fail them for fear, and for looking after those things which are coming on the earth (Luke 21: 25, 26). In modern revelations, the time of the end is said to be a "day of tribulation and desolation" (Doc. and Cov. 29: 8), and it is particularly specified that wars, pestilence, famine, and strife will cause men to weep and wail (Doctrine and Covenants 45: 63-70; 43: 25). Such, then, are some of the signs by which we may know that the day of the Lord is near at hand. It is, as the Prophet Zephaniah says, "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, * * * and I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust" (Zeph. 1: 15-17).

With these inspired utterances before us, the events now transpiring are seen in their true light. They are not mere accidental phenomena, like the ridges made in the sand by the rippling waves. They are rather to be compared with the writing

on the wall that told Belshazzar of the approaching end, though none but a prophet could read it and interpret it.

Our readers are familiar with the awful accounts of the war, that for the past four years have filled the columns of the press throughout the world, and many of them know, from personal experience, or from the mouth of friends, something of the reign of terror that has prevailed. We also know, from newspaper reports, something of the pestilence that has almost decimated the population in some places, and many have seen the dread reaper at work in their own circle of loved ones. We have heard something about the famine by which multitudes have been reduced to mere skeletons and thousands upon thousands have been laid into an early grave.

But there is another menace that stands like a spectre over the horizon, awe-inspiring, threatening. It appeared at first as only a cloud, not larger than a man's hand; but suddenly the entire sky seemed to be covered, and the thunders began to roll, the lightnings to flash, and the torrents to descend. We refer to the peculiar movement known as Bolshevism. The general public is less familiar with this strange, ugly phenomenon, and yet, it is one of the signs of the times. The present outlook is that when war, pestilence, and famine have done their worst, this destruction may come, like a tidal wave after earthquake shocks, to complete the desolation. It is necessary to know something of this new plague.

According to reports from Stockholm, one of the leaders of the movement in Russia recently declared that the Bolshevik armies were destined, very soon, to be fighting in the streets and public squares of Paris, London, and Rome for the success of the great cause of communism throughout the world. He added that relations between the Bolsheviks and the German Spartacists were becoming closer than ever.

From Switzerland comes a story of the celebration of the first anniversary of the Bolshevik revolution, held at Moscow. It is said that the leaders of the fete prepared for it by a general raid on the houses of the so-called upper and middle classes, where they took whatever food they could find, and distributed it among their friends and supporters. The buildings occupied by Bolshevik officials, it is said, and the whole of the Place du Theatre, were painted in vivid blue and green, with dashes of purple, yellow, and red. Strange devices were suspended above the streets to represent clouds. The scheme of decorations was carried out on the same bizarre lines until Moscow resembled an abode of maniacs. The idea was to represent "Heaven on earth," which the Bolsheviks claim to have created in the ancient Russian capital. Several times during the day, we are further told, batches of "bourgeois" citizens were led out of the prisons to be executed in public for the amusement of the mob. In the evening "bourgeois" women, it is said, were handed over to men who had proved themselves faithful supporters of the Bolshevik regime.

This sounds almost incredible, but these stories are no stranger than those with which we are familiar from the history of the "reign of terror" in France, when leaders of the revolution proposed to dethrone God and worship instead a woman as the symbol of the "age of reason."

The Bolsheviks, according to all accounts, hope to become masters of the world. They have seized the government in Russia, and obtained a strong hold on Germany. They are agitating in almost every country on the globe, and they are spending money freely. And what do they teach?

"Their doctrine," one account says, "is that the whole of society as it exists at present must be destroyed: religion, marriage, the home, the State, private property, education all must be broken down before the Bolshevik-anarchist commune can be built up."

It is easy to see that such teachings can find many adherents in a world where irreligion holds sway, especially when they are accompanied by the assurance that everybody should be permitted to live by taking the property of the rich, instead of working for a living.

It is clear, also, that this strange movement is a real menace to the peace of the world. The bearers of it are sowing dragon-teeth, and the harvest will be conflict, destruction of the fruits of industry, and bloodshed. Verily, we are living in a time of trouble, such as has never been before, and this means that the end is rapidly approaching.

Let the gospel of our Lord be proclaimed in all the world, as a witness. This is the most important duty of the Latter-day Saints just now. Whatever we can do to further the cause of the truth should be done. And then, the days of tribulation will be shortened for the sake of the elect.

Incidentally we would make the remark that some of the good people of the world have been awfully afraid of "Mormonism," as a supposed menace to their morals and their peace. We hope they can see now how foolish they have been. The real menace comes from the scoffing, unbelieving, revolutionary elements of the world. "Mormonism" brings salvation, peace, truth, justice, righteousness, and brotherly love.

J. M. S.

HERMAN K. DANIELSEN.

With sincere sympathy for the near relatives and intimate friends of Elder Herman K. Danielsen, of Lewiston, Utah, we place on record his departure from this life, which occurred at Belfast, Ireland, on the 8th of this month, at 2:15 in the morning. The cause of the death was given by the physician as pneumonia.

without influenza preceding it, as so often is the case at the present time.

As soon as it was learned at headquarters of the mission, that Elder Danielsen was ill, President George F. Richards telegraphed instructions to Elder Ether L. Marley, President of the Liverpool conference, to proceed to Belfast, to see to it that Elder Danielsen had all the care and attention possible to obtain for him, and Elder Marley left Liverpool the same day for Belfast. He found that Elder Danielsen was suffering from what appeared to be a severe cold on the lungs, but he was hopeful of a speedy recovery. This hope, however, was not to be realized. According to the diagnosis of the doctor, Elder Danielsen's heart was not strong, and this, it was thought, accounted for the fatal turn in the illness.

The body was prepared for shipment to Salt Lake City, and left Liverpool on the 12th of this month, in charge of Elder Charles A. Welchman, president of the Sheffield conference, who had been honorably released to return home. Elder Danielsen had also been honorably released, and was about to return to his home and loved ones in the mountain valleys.

Elder Herman Kerr Danielsen was born at Lewiston, Utah, in the year 1890. He arrived in Liverpool, December 26th, 1916, and was assigned to labor as a missionary in the Liverpool conference. On May 27th, 1918, he was transferred to the Newcastle conference, and on November 25th, the same year, he was called to take charge, as president, of the Irish conference. He was very energetic in his work, absolutely fearless, always ready to bear his testimony to the truth, and he made many sincere friends wherever he went. It should be consoling to those who are called upon to mourn his death in a foreign land, so far away from home and friends, to know that he performed a good mission; that his labors were acceptable to the servants of the Lord; that he was loved by the saints who knew him, and that, undoubtedly, he was called home for a wise purpose, which will be made plain in the due time of the Lord. Brother Danielsen was always willing and prepared to do his duty. In the words of the familiar hymn:

> "I'll answer, dear Lord with my hand in thine,
> I'll go where you want me to go."

In his faithfulness and enthusiasm of the cause of the Master, as well as in his life, he has set a worthy example to those with whom his lot was cast in the mission field.

J. M. S.

> "Spirit of love divine and grace,
> Make Thou our hearts Thy dwelling place;
> To serve mankind cause us to live,
> And all we have and are to give."
>
> G. L. G., in *Christian Work*.

SALVATION AND EXALTATION.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

Improvement, advancement, progression, here and hereafter, are basal principles of the Divine plan with respect to the souls of men. Earth-life with its varied experiences of joy and sorrow, of success and failure, of temptation and resistance thereto, all the bitter and the sweet of mortal existence may be turned to eventual good in the development of the individual soul.

We hold as reasonable, scriptural, and true, that advancement in righteous achievement and power for good shall be a feature of the future life, both during the period of disembodiment and in and after the resurrection from the dead. Nevertheless, ability to progress in eternity is largely conditioned by the thoroughness of our education in the school of mortality.

Our status in the hereafter will be found to be primarily dependent upon the merits or demerits of our life here; and beyond as in this world ability to advance will be varied and graded. Wilful neglect here may forfeit both ability and opportunity there. Hence, though in the mercy of God the gospel is being preached in the spirit world, and vicarious administration of the essential and saving ordinances is provided for, to the end that the repentant dead "might be judged according to men in the flesh, but live according to God in the spirit" (I. Peter 4: 6), disembodied spirits may be incapacitated and ineligible even for repentance, and for the benefits of baptism administered in their behalf upon earth, until they shall have learned in the spirit world the primary lessons that they ignored or rejected while in the flesh. To this effect spake Alma the prophet:

"There was a space granted unto man in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state, which has been spoken of by us, which is after the resurrection of the dead" (Book of Mormon, Alma 12: 24).

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors.

"And now as I said unto you before, as ye have had so many witnesses, therefore, I beseech of you, that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life then cometh the night of darkness, wherein there can be no labor performed.

"Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the

time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

"For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you" (34: 32-35).

Some degree of salvation shall be granted to every soul who has not forfeited all claim thereto. But salvation is a graded state provided for all who have not sinned unto the incurring of the dread penalty of the second death, is far exceeded by the exaltation provided for the valiant righteous. Of such as are worthy of a measure of salvation, yet who have failed to lay hold on the higher blessings and privileges of eternal life, including the perpetuity of the family relation through the sealing ordinances administered under the authority of the Holy Priesthood, title to which is to be won by individual effort by and through the laws and ordinances of the Gospel of Jesus Christ, the Lord has spoken in this dispensation, saying that they "are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. For these angels did not abide my law, therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels, of God for ever and ever" (Doctrine and Covenants 132: 16-17).

Progression in eternity is to be along well defined lines; and thus the inheritors of any specific order or kingdom of glory may advance forever without attaining the particular exaltation belonging to a different kingdom or order. Of those who shall belong to the Telestial or lowest kingdom of glory we read:

"But behold, and lo, we saw the glory and the inhabitants of the Telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore; and heard the voice of the Lord, saying: These all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever. For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared. And they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end" (76: 109-112).

"I HAVE strength for everything" may be said in many keys. It may be the language of self-conceit, or of levity. Many a young man has thrown himself into the struggle saying, "I can do all things," who has had to say, before grey hairs have begun to show on his head, "I can do nothing."

FROM THE MISSION FIELD.

Change of Address. The address of the headquarters of the Manchester conference has been changed from 9 Fernleaf Street, Moss Side, Manchester, to 6 Clwyd Avenue, Edgeley, Stockport.

M. I. A. The Leeds Branch Mutual Improvement Association was reorganized on Thursday, March 6th, by President Joseph S. Nelson. Brother William McDonald was set apart as president, and Brother George Whitley as counselor.

Baptisms. A baptismal service was held in the Handsworth Chapel, Handsworth, Birmingham, March 10th, 1919, when one soul was added to the fold of Christ. President State England officiated, and the candidate was confirmed immediately afterward by Elder E. H. Clarke.

District Meeting. On March 9th, 1919, the Holloway, Stratford, North London, and Hammersmith branches met in district meeting at Deseret, London, N. Three sessions were held. The morning was devoted to Sunday-school work. In the afternoon meeting, brief reports and remarks from the branch presidents, and from Sister Gertrude Eleanor, a lady missionary, and Sister Emily Frogley, president of the Hammersmith Relief Society, were made. President James G. McKay delivered an address at the evening meeting. Sister Nanie Tont, just returned from Italy, sang a solo. All meetings were well attended.

Releases and Appointments.—Under the direction of Mission President George F. Richards, Brother Herbert Burrell of Norwich was ordained an Elder and set apart as a traveling missionary in the British Mission, by President Orial L. Anderson of the Norwich Conference, March 9th, 1919. Elder Burrell has been appointed to labor in the Hull conference.

Elder James Easton Rennie was released from his labors in the Newcastle conference, and appointed to labor in the Scottish conference, March 11th, 1919.

Branch Conference.—On March 9th, 1919, the Barnsley branch, Sheffield conference, held its semi-annual conference. Conference President Charles A. Welchman was in attendance. The first session commenced at 2:30 p.m. Assistant-superintendent James Potts presided. The Sunday-school rendered a fitting program after which President Welchman spoke on the purpose and importance of the Sacrament. Brother James Potts made a few closing remarks. The evening session commenced at 6:30. Elder Robert H. Briggs, branch president, presided. Brother Daniel Whitehouse was the first speaker. President Welchman occupied the remainder of the time.

Bazaar. On Saturday, March 1st, 1919, a bazaar was held by the Oldham branch, Manchester conference, Relief Society. President George F. Richards, of the European Mission, and Conference President Arthur D. Evans, were in attendance. A short preliminary program was conducted by the conference president. President Richards gave a very instructive talk on the subject of Relief Society work, pointing out the purposes of the organization and the splendid work accomplished by the sisters, ever since the society has existed. "Relief Society work," said President Richards, "is a synonym of that pure religion and undefiled before God and the Father," which is, "to visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world." After the bazaar was declared open, the purchasing commenced and lasted for several hours. Refreshments were served by the sisters. The profits of the bazaar, which are to be used for benevolent purposes, reached the total of £61. There were many visitors present, and all spoke well of the efforts of the Relief Society sisters.

Socials.—A well attended social was given on March 10th, 1919, at Foresters Hall, Hull, by the conference, in honor of Elder Frank Alexander, who is soon to change his field of labor. A volunteer program was rendered, all present taking part. A collection having been made in the several branches of the conference, the proceeds were presented to Elder Alexander by President Arnold G. Holland on behalf of the members and friends of the conference. He spoke in terms of commendation of Elder Alexander's labors in the Hull conference. Elder Alexander responded with remarks of appreciation.

Elder E. Henry Clarke was tendered a farewell party at Westgate Hall, Bradford, March 7th, 1919, prior to his departure to Birmingham, to preside over that conference. An interesting program was rendered. Brother John W. Turner presented Elder Clarke with a fountain pen, which was given in behalf of the branch. Elder Clarke responded with thanks and gave an outline of his work and association with the saints during the past ten months. Conference President Joseph S. Nelson, who had charge, spoke appreciatively of the efforts put forth by the departing brother, and all wished him godspeed in his new duties.

DIED.

RIDSDALE.—At Driffield, East Yorkshire, January 8th, 1919, of old age, Sister Elizabeth Ridsdale; born at Hull, Yorkshire, England, March 26th, 1833; baptized October 5th, 1889, by Elder Rosel H. Hunter, and confirmed the same day, by Elder Abraham Maw. She died in full faith and fellowship.

HANNAH.—Sister Janet Fullerton Hannah departed this life on Feb-

ruary 19th, 1919, at her home in West Hartlepool. She suffered an attack of influenza, which developed into anaemia, and resulted in affecting her heart. The deceased was born September 13th, 1899, was baptized by Elder Ralph Harker, on June 1st, 1907, and confirmed the following day by Elder A. L. Stokes. Sister Hannah was esteemed and loved by all who made her acquaintance. She was faithful as a lady missionary, and lived and died a true Latter-day Saint. The heartfelt sympathy of many friends and relatives goes out to those who survive her.

DESTON.—Sister Beatrice Prior Deston, wife of John Deston and eldest daughter of President Robert J. B. Prior, of Portsmouth, on Wednesday, February 26th, 1919, at the home of her father. Brother Deston was demobilized and reached his wife's bedside just five hours before she passed away. The cause of death was double pneumonia. She was only a bride since August, and had many friends. To add to the sadness of the occasion, as the cortege was leaving the house, the youngest child (adopted) George, passed to the great beyond. Others of the family are very sick. Services were held at the home and graveside. Consoling remarks were made by the brethren, and President James Gunn McKay dedicated the grave. Little George was laid to rest on Wednesday, March 5th. Beatrice Caroline Prior Deston was born October 19th, 1898, at Guildford, Surrey, England, and was baptized and confirmed by Elder A. B. Case, February 9th, 1909.

JOLLY.—Sister May Jolly, of Winwick Hill, near Peterboro, Norwich conference, on February 22nd, 1919, at the advanced age of eighty-three. Sister Jolly was born July 16th, 1836, and was baptized and confirmed in November, 1852, by Elder James Odell. Though isolated by many miles from any other active members of the Church, she remained faithful to the end. Readers of the *Star* may remember the report given in that publication of July 27th, 1916, by Elder Vern R. Ekins, of a sister who for many years had not seen an Elder, but had saved her tithing all these years. That sister was May Jolly, who has now gone to her rest, says President Orial L. Anderson.

BOWLER.—At Loughborough, Nottingham conference, on Thursday, February 27th, 1919, Brother Percy Henry Bowler died of influenza. Deceased was born May 12th, 1893; was baptized December 29th, 1906, by Elder Joseph Perry, and confirmed the same day by Elder L. A. Shurtliff. Brother Bowler died a faithful Latter-day Saint.

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